

tian religion from the face of the earth." Yet in a short time this man became, by God's grace, a most humble and loving servant of the very things which he so intensely hated. Let us not cease to pray for the hardest hearts, that God may be glorified in marvelous changes in men.

King's Children.

LOSING ONE'S LIFE AND FINDING IT.

John 12: 1-8; 20: 26.

Topic for September 19.

- M. Losing. Like Pilate. Matt. 27: 11-26.
 T. Like Herod. Mark 6: 14-29
 W. Like Felix. Acts 24: 22-27.
 T. Finding. Like Paul. Acts 20: 17-25.
 F. Like Stephen. Acts 6: 8-15; 7: 54-60.
 S. Like John the Baptist. Matt. 14: 1-12.

There is no such thing as destruction of energy either in the physical or spiritual world. We can change but we cannot destroy it. We lose seed that we may gain a harvest. We lose coal that we may gain heat and power. We lose labor that we may gain the fruits of labor. We lose the world that we may gain the kingdom. We lose the lusts and pleasures of this life that we may gain eternal life. We lose ourselves that we may gain Christ. We count the sacrifice of the present justified by the gain of the future. "For I reckon that the suffering of this present time is not to be compared with the glory that shall be revealed in us." The Christian therefore gladly suffers the loss of all things that he may win Christ. Phil. 3: 7, 8, and grieves for the foolishness of him who for the morsel of the present pleasure sells his birthright to the future possibilities. Heb. 12: 16. The law of sacrifice, manifested in the lowest plane in the simple destruction of matter to produce motion and culminating in the fundamental doctrine of Christian theology—the atonement of Jesus Christ, is one of the most deep seated in the universe of God. The giddy worldling ignores this and in seeking to serve both God and Mammon loses all. He is wise who does not squander his capital but invests it well.

O may the leader of this lesson be filled with the truth of it. Burn it into the hearts of all that they must renounce the carnal world and all if they would gain Christ and the kingdom.

Have five minute sermons on the following topics and study the references.

1. Losing effort to gain results. Ps. 126: 5; Gal. 6: 9; Jas. 5: 7, 8; Phil. 2: 7; Eccl. 11: 1; Matt. 10: 42.
2. The necessity of denying the carnal in order to gain the spiritual. Luke 14: 33; Titus 2: 11-13; Mark 10: 30; Prov. 11: 24; Phil. 3: 7, 8.
3. Enduring all things to gain the crown of victory. Rom. 8: 18; II Tim. 2: 12; Ps. 34: 12-14; Jas. 1: 12.
4. Losing the present life to find the Christ-life. Gal. 2: 20; John 12: 24, 25, 32; Rom. 6: 2, 8, 11; Col. 3: 3; Rev. 7: 13-17.

Plentiful illustrations are found in nature and history bearing upon this topic.

Songs suggested:

I gave my life for thee. Alas and did. Soldier of the cross. Take time to be holy. Sowing in the morning. What shall the harvest be? I'll live for him. Take my life, etc.

Close with an appeal for a deeper consecration

and a willingness to pay the cost of the deeper spiritual life.

O. E. Convention.

While General Conference was in session the State Christian Endeavor convention met at Warsaw, Ind. An immense gathering of young people overflowed the city and left it singing with the echoes of its songs. A Brethren denominational rally was held in connection with it and the meeting resulted in great blessing to the whole place. Our people everywhere ought to come more into touch with such gatherings and make our church with its gospel basis known.

C. F. YODER.

Home Circle.

SOME DAY.

Some day, sad hearts that long have borne
 Through weary years a weight of woe,
 And, feeling with each painful throb,
 A sorrow God alone could know—
 Some day those hearts shall leap for joy,
 And taste of bliss without alloy.

Some day, sad eyes long since grown dim,
 And wet with many a bitter tear,
 While watching through the weary night
 For some glad sign of morning near—
 Some day with heavenly ecstasy,
 The King in beauty they shall see.

Some day, the hands that long have lain
 All motionless beneath the sod,
 Shall wave triumphantly the palm
 Within the Paradise of God.
 Some day we'll clasp those hands once more
 In greeting on the other shore.

—Geo. A. Collins.

WHAT AN APPLE DID.

"Say, bubby, gi' me 'n apple!" The speaker was a very bad boy, whose name was Ned. He spoke to a boy who had a basket of apples on his arm, who was a good boy, and attended Sunday-school. His name was George.

"All right," and George threw him an apple. "Ned, I'm going some place next Sunday, and I want you to go with me," George said.

"Well, I will," and Ned ran off.

The next Sunday George went to get Ned to go with him.

"My!" said Ned; "you must be going to some fine place."

"I am going to a nice place," George said.

"All right; I'll fix up, too," and Ned went into the house to get ready.

In a little while both were on their way to Sunday-school where they studied the lesson, which was about the crucifixion. It had a good effect on Ned; for the next winter he was converted and joined the church. And so the kindness of a boy

and an apple were used as the means of saving one soul.—Olive B. Lenhart, in *Our Morning Guide*.

YOU WILL NEVER BE SORRY.

For living a white life.
 For doing your level best.
 For your faith in humanity.
 For being kind to the poor.
 For looking before leaping.
 For hearing before judging.
 For being candid and frank.
 For thinking before speaking.
 For harboring clean thoughts.
 For discounting the tale-bearer.
 For being loyal to the preacher.
 For standing by your principles.
 For stopping your ears to gossip.
 For asking pardon when in error.
 For the influence of high motives.
 For being as courteous as a duke.
 For bridling a slanderous tongue.
 For being generous with an enemy.
 For being square in business deals.
 For sympathizing with the oppressed.
 For giving an unfortunate fellow a lift.
 For being patient with cranky neighbors.

For promptness in keeping your promises.

For the money you have given to missions.

For putting the best possible construction upon the doings of others.—*The Church Advocate*.

TRUE KNIGHTS.

Louis and Barton were quite young, but they had been to "the other side," and knew about castles. Now they were at home on this side. A new piazza was going up. It was heaps of fun to play about it, though the masons and carpenters did not like it much. The wall was laid, the stone steps were in place, and two loose boards to cross to the front door.

"Let's play that's the donjon-keep," Louis pointed to the circular extension. "Down here where's no floor, is the moat, and these boards are the drawbridge."

Barton caught the idea quickly.

"I am going to defend the castle," said Louis, planting himself in the doorway. "You charge across the bridge. If I capture you, I'll put you in the dungeon under the keep."

"All right! I'm coming!" and Barton made a rush.

Louis didn't mean to hurt him, but he made believe the drawbridge was real and tilted the board. Down went Barton, bumping and scratching in the rubbish. He was pretty mad, and jumped up ready to fight. There were high words, and clinched fists, when papa appeared.

"Playing at Knights," he said, "True